Teaching Negroes Americanism

A proposal has been made that in this community we teach Negroes Americanism—and thus carry coals to Newcastle! As well teach a goldfish to swim or teach a duck how to quack.

Of course we know that someone is looking to profit by such a scheme, and a few well-meaning but gullible people listen to it because it is tagged as an effort to get rid of Negro Communists.

We think we are fairly well acquainted with this community's activities, but if there are any communists around,—especially effective ones, we know nothing about it. What we really need is the teaching of Americanism to those who brand as "Communisin" anything which does not square with provincial custom and beliefs.

We recommend to those who would "teach Americanism" to Negroes an article by George Schuyler in American Mercury on the failure of Communism among Negroes.

The Negro of this country is hopelessly American, hopelessly democratic and, as Dr. M. S. Davage said recently, receives no acceptable inspiration from Moscow, and is not a hyphenated American. There is as much sense in teaching Negroes Americanism as there would be for a high school baseball player to "teach" Babe Ruth how to "swat" a ball!

But "the wicked fleeth when no man pursueth," so, for fear that this sweetness may be lost on the desert air, we suggest a program to ward off Communism among Negroes.

1. Muzzle all other Americans who foster anti-racial organizations.
2. Write every Southern Senator to vote for anti-lynching bills.
3. Give us justice in the courts.
4. Pay us adequate wages for equal work.
5. Stop limiting us to marginal jobs.
6. Stop all forms of discrimination.
7. Give us fair representation in state, church, and education.

We don't believe America has stopped to think how loyal Negroes have been to this government despite the pressure of inequalities brought to bear on them, or else, America does realize and her own pricking conscience sets up fear.

But lest they forget, let's review our outstanding evidences of loyalty:

We were with the embattled Americans on Boston Commons.

We were with Washington at Valley Forge.

We were with Gates at Saratoga.

We were with Jackson at New Orleans

WE VOLUNTEERED for Abe Lincoln when volunteers seemed almost impossible, and while an anxious president paced the floors of the White House asking himself, "Why don't they volunteer?"—The tramping of two thousand pairs of black feet through the streets of Baltimore, so inspired Julia Ward Howe that she lit a candle at midnight and penned the immortal "Battle Hymn of the Republic."

We saved theodore Roosevelt at a Spanish blockhouse on San Juan Hill.

We were with Black Jack Pershing before Metz, fighting to make the world "safe" for a democracy which only OTHER men have known.

We bought liberty bonds until it hurt.

We have offered our services to Army, Navy, Air Force, Annapolis, and West Point; and even though West Point had almost butchered some of us in the early days and takes sons of America's avowed enemies to train, we stand ready to train and to execute in our country's defense.

If our well-meaning citizens would help to carry out our suggestions for liberating Negroes, thus recognizing these superb loyalties, our newly found freedom would cause every Negro hand to stretch forth toward the stars and stripes and in one great chorus we Negro Americans would exclaim:

"America, we who are about to LIVE Salute You!"

The Real Danger

Charles H. White, a Negro "information writer" for the WPA, told the House committee investigating that agency this week that he and 100 other Americans received instruction in 1931-32 at a college for professional Communists in Mosdow. He said they were told to pay "special attention" to members of the armed forces in seeking members for the party in this country. He declared he studied the principles of Communism, street-fighting, sharp-shooting and horseback riding. He alleged that the "national hunger march" staged in this country in the Winter of 1932-33 was planned in Moscow. White said he was a member of the Communist party from 1930 to 1936.

Now it is well for the American people to have such testimony as this and to judge it for what it is worth. But in considering it, it should always be remembered that such activity as this witness describes is not the fundamental danger to American democracy and liberty. The fundamental danger is the distress that turns people to such systems as Communism—or Fascism.

So long as that distress is being effectively combated, the great majority of the American people cannot be lured out of their freedom into an absolutist trap.

But if urgent problems are not adequately met and if talk and effort are centered on denouncing "Communists" instead of on the conditions that give the Communists and the Fascists their opportunity, why, then, there will be real danger in this country, far beyond the relatively insignificant threat represented by a few Americans studying in Moscow.

York, S. C., Yorkville Enquirer
June 9, 1939

A congressional investigating committee was told Tuesday that Moscow instructed American communists to use young girls as red missionaries among American soldiers and sailors. Charles H. White, strapping negro "information writer" for the WPA, told the house committee investigating the relief agency that while studying at the college of professional communists in Moscow in 1931-32, he and 100 other Americans were instructed to pay "special attention" to members of the armed forces in their efforts to recruit members for the party in this country. "We were told to use this as the chief arena of activity for recruiting members of the communist party," he related, "and to concentrate on the usual grievances of the men against poor food, bad housing and the high cost of uniforms in order to win their confidence."

Lanett, Ala. Times
June 21, 1939

"BLACK BELT" REPUBLIC

Charles H. White, Negro, testified before the House Appropriations Committee investi gating relief, that he was sent to Moscow with 100 other American Communists to study the technique of street fighting. He said that the Communists aim to capitalize on the hunger and went among the unemployed of capitalistic countries and organize them for the revolution. There also was to be a "Black Belt" Republic in the United States for Negroes, he said. After being a member of the Communist Party for six years, he resigned when he found out, in 1936, that it could not fulfill its aims to liberate the Negro and give him equal rights.

Caviar And Cabbage

By M. Beaunorus Tolson

The Negro and Radicalism

Radicalism is spread in the United States. Every Negro who knows anything about Negro history is glad of this. Radicalism is the Great Emancipator of Negroes. When I see a Negro kicking off radicals, I know he is either dumb or crooked.

Conservatism is the Negro's worst enemy. The South is the most conservative part of the country and therefore it is the graveyard of Negro rights. In our most radical cities, Negroes enjoy the widest freedom. Your biggest Negro haters are the most conservative people. That is true in Boston, Dallas, Tucson, Washington, and Waycross, Ga. Conservatism breeds every kind of prejudice.

I've heard educated Negroes in the South say that they like to live in "a wide-open town"; that is, a town where anything goes. Of course, such a town is not conservative. It is a place for good-time. These Negroes I refer to are respectable citizens. But they have observed that in "a wide-open town" the cops don't beat up Negroes for pastime. Then, too, the white citizens don't spend the day and night keeping Negroes in their place.

A conservative is a man who is opposed to change. Since he is all right, he imagines that everything is all right. God deliver me from a conservative Negro!

I realize that there are some places in the Land of the Free where there is no freedom of speech. But even in such hell-holes a Negro can give the radicals a silent Amen. The Devil himself cannot keep a man from thinking. Then, too, if you are scared to be radical, you can cheer the man who has the guts to speak out for human rights. You can write him a letter of appreciation and tell him to burn it up.

* * * *

ESCAPED FROM CHATTEL SLAVERY

The Negro would not have escaped from chattel slavery if it had not been for radicals of all classes, isms, ologies, and sects. Don't forget that. For 150 years before the Civil War, radicals kept up a continuous fight for Negro freedom. Many of them were lynched.

Conservatives have stood for prostitution, blood-letting, polygamy, illiteracy, ignorance, witch-burning, voodooism, piracy, plagues, child labor, social diseases, and cannibalism. Why? Conservatives have always opposed change at all times and in all places.

Conservatives have always believed: "Whatever is, is right."

Conservatives have always laid the blame for everything on either God or human nature. When the filth in London produced the Black Plague that killed unnumbered thousands, conservatives called the Black Plague "an act of God." When a man dies because he is ignorant of the laws of health, the conservative says: "Too bad. But his time had come."

The conservative is a peculiar bird. He always has a hundred good reasons for doing nothing. If you pull on the oars, he declares you're trying to upset the boat. If you want to organize the Negroes, he sees a massacre of the Negro race. If Negroes picket a white man's store, he sees 12,000,000 Negroes losing their jobs. Anytime you want to make a change, the conservative sees the collapse of the universe.

The conservative is always talking about the eternal truths he has discovered. This is whistling in the dark near a graveyard. A new idea gives a conservative a spasm of fear. Thus all conservatives die of heart failure.

Yes, if the Negro had waited for the conservatives to free him, he would still be in chattel slavery. It took radicals like Douglass, Garrison, Lovejoy, Greeley, and John Brown to arouse the conscience of a nation to the brutalities of slavery. Economic materialism plus radical propaganda, turned the trick.

A favorite excuse of the conservative is this: "The time is not ripe."

This statement is a feather bed in which the conservative sleeps from the cradle to the grave unless he is rudely awakened by a strike, a revolution, or war

* * * *

RADICALISM COMES TO THE DEFENSE

When I was in college, the Negro was the victim of vicious propaganda in all the sciences. He was described as intellectual, unintelligent, immoral, irresponsible, childish, brutal, lustful, undependable, and criminal.

Conservative sociologists, historians, educators, statesmen, anthropologists, and novelists filled thousands of pages with Uncle Toms, Aunt Dinahs, Samboes, black rapists, black Al Capones, and grinning craps-shooters.

After the World War, white radicals came to the defense of the Negro larger and larger numbers. Negro art, music, and literature flourished. The Harlem Renaissance seems now a long way off. But it took place in the '20's. It is quite recently that the Negro has been considered a human being in American life and literature, with the virtues and vices of human beings.

Can you remember when Dr. Du Bois and the late Dr. James Weldon Johnson were making their valiant pleas for the Talented Tenth? It seems like a far-off dream. What professor would dare write a book now on contemporary American literature without including Negro poets and novelists?

I may say here that no race is civilized until it produces a literature. A great work of literature is a race's ticket to immortality. Races do not live in history because they have produced Henry Fords. Some so-called educated Negroes haven't discovered that well-known fact yet!

Rome owned a great material civilization, but Rome will be but a name to antiquarians when future generations will still be studying and admiring the gerat thinkers and writers of Greece.

Science, literature, and art have been the tireless defenders of Negroes. These three fields are renowned for their production of radicals.

* * * *

THE MOST POWERFUL THING

Propaganda is the most powerful thing in the world. It controls the destinies of men and nations. Every dictator knows that.

"Seize the press," says the dictator when he gives his first command to his flunkies.

The Negro didn't have a chance to be a man as long as conservative writers were depicting him either as a clown or a rapist. The seeds of racial prejudice were sown in the minds of millions of innocent school children and college students. This had gone on for generations.

Then came the radicals. With them came a proletarian literature and art dealing with the masses. These radicals said that a man was the product of social and economic forces. These radicals proved that a man is not the master of his fate and the captain of his soul.

This social philosophy marked the second emancipation of the Negro. No longer could the enemies of the Negro condemn him for being ignorant, illiterate, immoral, and criminal. The radicals said if you want to change the Negro, change his environment. Nurture changes nature.

In intellectual circles, you don't hear intellectuals arguing now about heredity and environment. Of course, we still have a few Negro snobs boasting about their heredity. But they are not geniuses like Richard Wright, Langston Hughes, and Paul Robeson.

I am glad to see radicals raising hell. The more hell they raise, the better it is for my people. Minority groups escape into the Promised Land only when radicals are raising hell.

Is There Intense Communist Activity Among Negroes?

Status of Race Called South's Most Compex Puzzle By Writer of Article

By RICHARD P. CARTER
(In Richmond Times-Dispatch)

THE Dixie puzzle is complex but perhaps its most baffling and important division is the Negro question. Some Southerners, clinging to the old school of reasoning that relegated the Negro to the extreme background of social and economic position, still decline to admit the immensity of this question. Others, more awake to what is going on in the twentieth century, are attempting to formulate solutions for benefit of both races.

The very newest phase of this part of the puzzle is not well defined but is being whispered all around. There aren's any accurate or even approximate figures to be had on it and it's something Americans—not Southerners alone—don't like to believe.

It's the rumor of intense Communist activity among the Dixie Negroes.

RUMOR WELL GUARDED SOMETIMES VAGUE

The rumor is frequently well guarded, sometimes vague, perhaps often exaggerated, but always persistent and always disquieting, and just a little confusing. No one, including the thoughtful Southern Negro leaders, wants to believe there is a word of truth or possible reality in the reports. But their existence should be recognized, because the longer such whispering persists and the longer it is ignored the better the chances for such propaganda to materialize into realism.

I do not think a Communistic upheaval in Dixie is an imminent possibility—on the other hand, why shouldn't the Communists logically stoop to that? They have tried almost everything else, the Dies committee notwithstanding, and if evidence of extensive Red activity among the Southern Negroes can be proven, this is the best time to expose it.

One of the most difficult tasks I have ever undertaken was explanation to a Middle Westerner now living in the North, of the essential differences between the Northern Negro and the one who suns himself in Dixie.

The differences are quite clear to those who "know" and have studied the Southern Negro, but such knowledge and study is necessary for any kind of understanding. The difference is about as great as that between the Negro cotton picker and the white planter who pays him.

ADHERENCE TO COMMUNISM CURRENTLY IMPROBABLE

THIS dissimilarity in itself may be the one thing that makes a broad Dixie Negro adherence to Communism currently improbable. En route to the deep South, as the climate warms, the Negro becomes more tribal, more superstitous, more of the native African and less of the modernied individual living in the District of Columbia or Harlem.

In Dixie, he has a far less rigid civilization into which to fit himself, and he is predominantly a happy and rural character, even in the villages and towns. The Negro of lower Dixie, however, is not altogether the ignorant black of the 1800's, and as he has learned to read and write and play he also has learned to listen. His listening ability and his understanding are growing with each new generation, which is as it should be.

On the surface, the Southern Negro still appears primarily a person content with the warm sunshine, religious festivals, solid if not varied foodstuffs, and any old cabin for living quarters—he is a peasant in the literal sense. Southerners long have pictured him as happy-go-lucky individual with a large family, and that's largely the way he has been.

Yet, despite an apparent understanding of him, I often wonder just how much any one knows about the Dixie Negro. How much does the ruling class—an essential in Southern society—know of his secret meetings, of his societies, of the "classes" some of the local Negro leaders now conduct, ostensibly for education in political matters so their "students" can qualify before the registrar?

New generations have removed some of the listless characteristics of the Negro in the South, but no one knows just how much. Thousands of Southern Negroes, especially those in the remote areas, are virtually unapproachable, to all outward appearances—illustration of this tribal tendency is furnished by difficulties encountered in instigating public health and education programs in some sections.

The Negro of the North and of some large Southern urban centers is clannish, but in the rural South the clannishness is of a more primitive sort and the imagination runs wilder because contact with more worldly factions is not clear cut. The difference between the Southern and the Northern Negro may be said to start just north of the Virginia-North Carolina line, where the South and North begin to blend industrially and socially.

Advocates of equality of treatment for the Southern Negro have failed to consider these wide differences between the Dixie Negro , who is at heart a country fellow, and his failure in this coming out for equality all at once, these advocates have stirred the ire of Dixie and their cause has suffered in consequence.

WHEN the Negro question is analyzed with care the Negro leaders themselves fall into two distinct classifications. The first and most level-headed group says: "Equip yourself and be sure you deserve and are prepared for the benefits before you demand them; pull yourself up to a higher level by doing the work to which you are now suited and by doing that well enough to merit more opportunities." The second group voices vehement demand for everything that equality and abolition of the Jim Crow theories and actualities could bring.

The two lines of reasoning are not in the least related. They exist, however, and they have their respective supporters who come out in the open. I talked the other day with a Southerner who had just completed graduate studies at Columbia, and he told me a story that shows clearly the existence of the two opinions among educated Negroes.

This Southerner admitted he had some difficulty accustoming himself to the presence of Negroes in his university seminar, but finally became adjusted and reconciled to the fact and "didn't mind it." Two of the Negro students especially interested him. One was a man who believed in a gradual adjustment of the Negro to a new and better environment, letting him continue primarily as a laborer until his education and fitness for other work becomes more general.

The other demanded equality with no further ado and didn't care how that equality was achieved, reasoning that it was the only way his race could get any advantages. Neither was a hot-headed youngster and each believed implicity in his concepts.

SHARP DIVISION OF THOUGHT AMONG STUDENTS

The most interesting and perhaps the most vital part of the story was this—the two students argued between themselves the merits of their theses. Each challenged the other.

The least this can indicate is a sharp division of thought among studious Negroes who would succeed to the leadership of those who have stood out since the emancipation. This same division of thought is apparent in almost any group outside academic circles, but in these instances it is not so easy to discern.

Are the Communists taking advantage of the bombastic expressionists who want everything done at once? Unless the Reds have changed their methods, these are their dark hopes. About the only group that could possibly benefit from such a beguiling of a hardy race is the Ku Klux Klan, which then would have an excuse to rear its white-robed head and plant its crosses on the hillsides.

The Klan would profit; but when a situation from which that organization profits can arise, things are in a pretty bad way.

COMMUNISM AND THE NEGRO

THE DIES COMMITTEE, investigating the "un-American" activities of several minority groups in this country, held some interesting sessions during the past week when Earl Browder, head of the Communist Party in the United States, spent several days on the witness stand.

Mr. Browder, who was a presidential candidate in 1936, admitted under cross examination that his party was financed from Russia and that they would use any means to bring about a civil war and thus change the form of government. Mr. Browder's testimony must have been disillusioning to the Negro members of the party, who, for a long time have been rationalizing to themselves that communism and democracy was synonymous.

Communist bigotry and duplicity was exposed by the Hitler-Stalin alliance, and if anything further was needed to show that there is little or no difference between Hitler's rule in Germany and Stalin's in Russia, it was provided in the Dies Committee hearings. At the beginning of the testimony, Mr. Browder tried to drag a "red herring" across the trail when he testified that the Republican party in 1936 offered the Communist a quarter of a million dollars to endorse Roosevelt for re-election. The witness was unable to produce corroborative testimony to this charge.

He did admit that he had travelled in Europe under a false passport; that he and other Communist leaders took orders from Russia, and that their campaigns were financed by the Communist Party in Europe.

Negroes who have thoughtlessly joined the Communist Party because they appeared to be for the underdog in this country, would do well to consider their position in case this country is forced into the present war. In such case, they will be in the same position as members of the German-American Bund—they will be considered as aliens and dealt with as such.

Sees Negroes Straying Away From Communism As Result Of Alliance Formed Between Hitler and Stalin

By FRANK CROSSWAITH
General Organizer, I.L.G.W.U.
Chairman, Negro Labor Committee

A glance through the columns of Negro papers during the last three weeks has disclosed a somewhat encouraging change in the attitude of Negroes toward Communism and the present war. As one connected with the working class movement in the United States both political and economic, for over two decades, it was a constant source of disturbed feeling to note the weekly attempt of the Communist movement to proselyte among our people. Wherever and whenever a Negro man or woman of ability and promise appeared upon the horizon, determined efforts were made by the Communists to "capture" him or her and tie the individual to the chariot wheel of Communism.

Every new wound in the long tormented body of Negroes, was an occasion for the Communist to place their lips to that wound and suck our blood. This is not only true in such celebrated cases as the Scottsboro boys, Angelo Herndon and others, but it is equally true in every case that came along and of which they could be benefitted. In those instances where they failed to "capture" the individual, the Communists would then embark upon a campaign of villification, abuse and character assassination hoping by such tactics to discredit the individual and thus weaken his influence among his fellow citizens. No phase of our contemplated life has been immune from their leprous touch.

This writer has heard stories of prominent Negro Communists being ordered to become affiliated with the important religious institutions and movements, fraternal organizations, labor unions, tenants organizations, Negro journals and so forth in order to propagandize among the membership and recruit members for the Communist party. In a great many instances, their tactics were not without success.

However, since Stalin and Hitler affected a "united front" we notice a decided change in the tenor and tempo of Negro journalists and others who heretofore were obviously under Communist influence. This is indeed a healthy sign. For it indicates that once more we will return to facing the immediate problem of making American Democracy include us, and, in cooperation with all enlightened and progressive white Americans, fight to give Democracy an industrial interpretation in addition to the theoretically political one it now enjoys.

Danger Not Yet Over

Although it is quite obvious that the pendulum is swinging away from the Communist point, the danger is by no means over. Already we note frantic efforts now being made to interpret for Negro America the Hitler-Stalin pact as being of "benefit to the peoples of color in all parts of the world." This peculiar conclusion by Stalinist agents is predicated upon the fact that both Britain and France are imperialist empires holding in subjection millions of non-white peoples in India, in Africa and in the West Indies.

But the aplogists for Hitler and Stalin completely ignore the fact that the non-white millions now under British and French domination would be in a far worse state of domination and brutalization under a totalitarian form of government. Of course we stand with the French and British working class in their determined struggle for genuine liberty. However, inadequate and faulty as is democracy in France, in Britain and in the United States, the lot of labor and all minorities in those democracies is far more desirable than under either Hitler or Stalin.

For instance, if India was under the domination of Hitler or Stalin, Mahatma Ghandi and his movement would long ago have been drowned in a sea of blood. In the West Indies today, it is possible to organize labor unions and to carry on agitation for independence. Under a Hitler or Stalin dictatorship this would be impossible. To attempt to make Negro people believe that either Hitler, Stalin or Mussolini would treat Negro people with more kindness than these barbarians have treated the white members of the labor movement in Germany, Italy and Russian or those who sought to practice democracy by exercising freedom of speech and entertaining ideas that differed from the viewpoints of the ruling click, is to underestimate the thinking capacity of Negroes in America.

With the cruel fate of the Jewish people of Germany clearly before our eyes, Negroes have every reason to hope and pray for the complete elimination of the Hitler-Stalin-Mussolinian combination from the pathway of human progress.

Imes Declares He Sees No Reason Why Civic Freedom Should Not Be A Privilege

DETROIT, Mich.—(W N S)—Taking a crack at the Dies committee on Un-Americanism, the Rev. William Lloyd Imes, pastor of the St. James Presbyterian church of New York City, delivered a forceful address at a meeting sponsored by the Detroit Civic Rights Committee at the Ebenezer AME Church, last Sunday evening. The meeting was sponsored in the interest of Snow F. Grigsby, former Chairman of the Committee, and Turner W. Ross, Chairman of Westside Human Relations Council, who were forced to resign their positions at the head of these organizations or resign from their jobs in the Post Office.

The Detroit Post Office has declared that Grigsby and Ross' activities were contrary to the provision of the Hatch Law, which is designed to keep governmental employees out of politics.

Imes declared in his speech that he saw no provision which would prevent any man from taking part in legitimate civic activities.

Imes flew to Detroit from Washington where he had made a speech Sunday morning at the Howard University. Arriving in Detroit at 5 p.m., he was greeted at the Detroit City Airport by Grigsby and his cousin, LeRoy White, general manager of White Newspaper Syndicate, and preceded to the Ebenezer church with police escort.

LIST CONTAINS NAMES OF SIX H. U. TEACHERS

Expose Is Termed "Un-American"

WASHINGTON, Nov. 2 (ANP)—Excitement prevailed in this city when the Dies committee made public a list of members of the American League for Peace and Democracy, since Chairman Dies of the investigating committee has written a statement declaring "it has been established conclusively that the American League for Peace and Democracy was organized and is controlled by the Communist party."

Chairman Dies stated he was not charging the government employes whose names were revealed as being members of the Communist party.

Prominent Negroes' names appearing in the list occasioned much comment concerning their connections with the league, and some of the better known school teachers and social leaders are included in this list.

Each department is taken and then names of those who had been members of the league are given. Following is a listing showing the Negroes who had contributed to the organization:

Prominent Negroes Included

Dutton A. Ferguson, of the W. P. A., special assistant senior clerk; Carol Williston, Freedman's hospital worker, $1,800 per annum; Mrs. Jewell R. Mazique, assistant in the Library of congress, $1,260 per annum; Alice Lee Renfrow, assistant in the Library of Congress, $1,320 per annum; Mrs. Josephine Bentley, Dunbar high school, $2,800; Marcelle B. Brown, Dunbar high school, $2,800; Miss Fairfax N. Boten, Dunbar high school, $2,800;

Miss Wilhelmina Bullock, Lovejoy school, $2,200; Julian A. Cook, superintendent of Maintenance, Howard university, $3,000; Mrs. Pearl Brown Curtis, librarian, Dunbar high; Capt. Eugene Davidson, Dunbar high, $1,800; Dr. Russell A. Dixon, dean of the college of dentistry, Howard university, $4,250; Miss Ruby Duffey, Howard teacher, $2,200; Dr. Dorothy C. Ferrebee Boulding, Howard clinic, $600; Mrs. Alice Bell Finlayson, Twining school, $2,200;

Daisy W. Frazier, Shaw junior high school teacher, $2,400; Christopher Hoffman, Cordoza High school teacher, $2,200; Eugene Holmes, Howard teacher; Mrs. J. Louise Lovett, Cordoza high school teacher, $3,100; Mrs. Elizabeth Smith, Armstrong high teacher; A. Walker, teacher, $2,200; Norma E. Boyd, Banneker junior high school teacher, $2,800; James E. Scott, Armstrong teacher, $3,200; John Lovell, Jr., Howard teacher, $2,300.

Many persons not so well known were listed from various departments as being members of the league serving in various capacities in government bureaus.

Much bitterness is being expressed against Chairman Dies in this action, inasmuch as members of the league who are outspoken in their beliefs declare that the office of the league was broken into and the mail files and lists were stolen from the office in purely an un-American manner."

Whether or not these people will be called upon to defend their membership in the league remains to be seen. However, Congressman Dies was forced to publish the names of the members when challenged by another member of congress to do so.

Act of Intimidation

Members and officials of the league declare the action is merely a method of attempted intimidation of government employes and has no bearing at all upon the positions held by the members of the league.

Considering that memberships—if memberships they are—range from assistant secretaries of big bureaus down to the humblest charwomen, the far-reaching effect of this move is being keenly watched by many who are not members of the Communist party but who sympathize with the fight being made for bettering general conditions and attempting to insure a world peace movement.

Negro Communist Scare Is A Myth, Attorney Tells White Church Group

SAYS "ISMS" OF LITTLE CONSEQUENCE TO NEGRO IF TREATED RIGHT

The bugbear of Communism gaining a foothold among the Negro racial group is a myth, and the white race need have no fear of the Negro straying off after strange gods so long as he is given the opportunity of enjoying unrestrained liberty as provided under our Constitution, was emphasized in an address delivered by Attorney W. L. Porter before a district meeting of ministers and district superintendents of the Methodist Episcopal church at the First M. E. Church on Monday morning.

Attorney Porter was invited to discuss the subject, "The Negro and Communism," and in beginning his address, he pointed to the fine, helpful attitude of leaders of the Methodist Episcopal connection, in their unstinted support of educational institutions for Negroes, as being worthy of emulation by churchmen of all denominations.

ENCOURAGE NEGRO EDUCATORS

"And, the pleasing phase is, as adequate and modernly equipped properties have been made possible for the Christian training of Negroes, beginning as they were with white instructors, the Methodist Episcopal connection has taken the lead in recognizing the development of efficient and earnest Negro leaders, and these institutions have been turned over into their hands that they may have the opportunity of leading their own people." Attorney Porter declared.

INTER-RACIAL COOPERATION NEEDED

"What is needed most is a well defined program of inter-racial cooperation with a view of establishing an understanding as to attitudes from the standpoint of both races," the speaker declared further.

"Negro and white men offer definite cooperation in matters of lawlessness to the extent that working together they successfully evade the tolls of the law in their criminal pursuits. Such offers the church folk an example worthy of adoption, as they consider plans for combatting the present day evils. Inter-racial conferences wherein the representative leadership of both races could meet and discuss problems should be held at least quarterly. Then it would be that many of the questions as concern racial attitudes might be readily and satisfactorily answered, and misunderstandings might be properly eliminated.

RIGHT SHOULD PREVAIL

"True there may be a few upstarts among the Negro racial group inclined to give ear to the siren song of the Communist, but the race as a whole frowns upon anything so evidently detrimental to the welfare of humanity as that enecuched in the program of Communism. The white race, so long as the Negro is treated fair and in a just manner, need have no fear of so great an evil getting a foothold among his Negro neighbors.

"The white minister, like the Negro pulpiteer, enjoys the utmost confidence of his followers, and the amicable solution of all problems that serve to annoy the two races will come about as the minister fearlessly advocates a right and just attitude toward all men, regardless as to race or class."

Pensacola, Fla. News
February 28, 1939

MASS MEETING OF NEGROES TO BE WEDNESDAY

Education, Religious Group Seeks To Bar Communism In Race

Negro citizens are invited to gather at the colored Pythian hall on DeVilliers street at 8 p. m. Wednesday to hear addresses by Rev. J. B. Bonner and T. M. Bizzell of Montgomery, Ala., on objectives of the Modern Education and Religious bureau, negro group waging a battle against communism. All colored employes and laborers are welcomed.

The bureau seeks to teach the following principles:

"That the South is the natural home of the negro.

"That the Southern white man is the negro's friend.

"That we need to know and to understand and to appreciate this fact and any man or woman or foreigner who would teach otherwise is an enemy to the negro's welfare and progress.

"Understanding creates friendship and good feeling—the white man understands the negro from the fact that he has spent 265 years with the white man in the South and this period has undoubtedly created instinctive friendship. It would be cruel to teach otherwise.

"It is very fitting therefore for the negro to remember and to understand that it took the white man 5,000 years to arrive at his present standing in the world.

"'About 265 years ago he brought the negro from a savage and heathen state to his present standing in the world.

"Our stay with him has resulted in education, refinement, prosperous and desirable citizenship.

"It is said that we have outstripped any dark race in the world in so short a time.

"We owe this to the American white man.

"Let us be patient and not hasty, lay down undue suspicion and become self-controlling, respect everybody and practice to the greatest degree politeness gratefulness to every man and God and angels will bless us.

"Communism is dangerous and destructive to American principles and citizenship.

"Communism is against Christian religion."

The Negro Rejects The Muscovite Cure

GEORGE S. SCHUYLER holds, in an article published in the June American Mercury magazine, that Negroes have rejected Communism. Because of their treatment in this country, Schuyler says, the Communists felt that Negroes were sure-fire converts and have proselyted them for twenty years.

"But despite this prodigious activity, the American Negro remains cold to Communism. With the Communist indictment of traditional mistreatment of Black American by white Americans, he agrees. But he rejects the Muscovite cure."

Schuyler hints broadly that some of our own self-appointed saviours are to blame. "After a century of listening to black hustlers with Valhallas for sale, the Negro has become wary of schemes for instant salvation." Only the lunatic fringe, he avers, now are attracted by such Utopias.

"Moreover," the provocative columnist and novelist opines, "most Negroes see in a successful mob-revolution here the final triumph of their historic antagonists, the Poor Whites . . . the Aframerican cannot regard the white proletarian as his friend and comrade."

The writer adds that the Communist handling of the Scottsboro case, which he alleges it muscled in on and swiped from the NAACP, as a severe blow to its prestige among Negroes.

"No previous Communist campaign ever garnered more gold or fell shorter of its goal . . . they relinquished the case to more sincere hands. After that, four of the lads were freed."

Besides, declares Schuyler, Negroes were fighting for better conditions long before the advent of the Communist evangelists.

As for the present, the Mercury article author concludes: "Right now it's enough trouble being black without going Red."

We think that he has stated the case pretty interestingly and accurately.

George S. Scuyler Raps Communists in American Mercury

Communists have conducted a fruitless missioning among Negroes of the United States, in the opinion of George S. Scuyler, colorful columnist and author, who has one of the leading article in the June issue of the American Mercury.

In characteristic Scuyler style, the brilliant writer lays bare the technique of the Communists, who he states, regarded Negroes as sure fire converts and have proselyted them these twenty years. They have tried every bait, device, dodge and argument," to win Negroes as adherents, but have signally failed, in the opinion of Schuyler, who proceeds to show how less gullible American Negroes are to the blandishments of the "Reds" than are the underprivileged classes of Russia.

Says Schuyler, "The Negro has become wary of schemes of instant salvation. Such movements have habitually attracted only the lunatic fringe, goaded by a handful of disgruntled opportunists. Marcus Garvey, with his incomparable Back-to-Africa set-up could corral only 30,000 members."

"Negro communists once terrorized by Party discipline are today singing the blues. One of the disgruntled, a Negro organizer, who was ousted from the Party after having been active in America, charges that the party has been replacing all of its Negro organizers with white ones; that in New York, where the Party controls over $1,500,000 in activities of one kind and another, it employs less than fifty Negroes, most of these in menial jobs.

"Stalin's stopping of funds for African revolutionary work along with his opportunistic sale of oil to Italy during the Ethiopian aggression have been hard pills for the colored comrades to follow."

Schuyler raps the Communists for their inept meddling into affairs that can be more intelligently and effectively handled by the N. A. A. C. P. He concludes that despite the noise and bluster of the communists, they have nothing to their credit in the nature of improved race relations.

NEGROES HERE ACT TO COMBAT 'ISMS'

American Loyalty League Sponsors Meeting Monday.

A mass meeting of negroes will be held at 8 o'clock Monday night at the Shaw Metropolitan Zion church in the interest of combating the spread and growth of "isms" among negro people through education. The meeting is being sponsored by the American Loyalty League, of which the Rev. D. G. Garland is president and the Rev. G. F. Hall secretary.

The league proposes through a series of meetings to be held in Fulton county to educate negroes to the dangers which threaten the country through the promulgation of doctrines inimical to Americanism. Seats have been reserved for white persons interested in improving relations between the races.

NEGROES TO MEET TO COMBAT 'ISMS'

Loyalty League Will Hear Americanism Talk.

Designed to combat the growth of propaganda inimical to the American form of government, an education mass meeting for negroes will be held at 8 o'clock Monday night at the Shaw Metropolitan Zion church under the auspices of the American Loyalty League.

Among the principal speakers who will appear on the program will be Ralph McGill, executive editor of The Constitution, and J. Walton McCraw, commander of Atlanta Post No. 1, American Legion, who will talk on "Americanism."

The meeting is one of a series planned by the league to be held throughout the county which are being held in an effort to educate the negro people in their duties as citizens and to combat the spread of malicious propaganda. Officers of the league are Rev. D. G. Garland, president, and the Rev. G. F. Hall, secretary.

IN BAD COMPANY

Dr. William Pickens brilliant field secretary of the National Association for the Advancement of Colored People, we regret to note, is a contributor to the New Masses, official organ for the Communist Party, in its issue of May 30. Of course we all know that Dr. Pickens is not a Communist and we are unwilling to believe that he is even a "fellow traveler" but inasmuch as it is ever so true that an individual is judged by the company he keeps, we are fearful that our able evangelist for real democracy in the United States will be misunderstood as having been taken in by the radical "Reds" and is being used to give these enemies of democracy a standing they do not deserve.

There is now a general understanding of the technique of the revolutionary Communists. They are boring from within and are making a feverish attempt to ingratiate themselves into the favor of intellectuals of the Negro race, and hope to use such of our leaders as they can capture to help win the masses of the race to Communist ideas and doctrine.

Communists, it is plain, are now undertaking to rally Negroes of the United States to their cause by playing upon the hate all Negroes have for Nazism and Fascism. The article which Dr. Pickens has contributed to the "New Masses," though irrefutable in all that it says in denunciation of these European forms of government and how menacing they are to minority groups, including Negroes, is "right down the alley" of the Communists because it fails ever to mention the fact that Communism is also a European doctrine, as unworthy to be embraced and trusted by the Negroes of the United States as are the isms of Mussolini and Hitler.

In reading Dr. Pickens' article it would appear that this able leader of his race is impressed with the belief that all Negroes have to do to gain "eternal life" is to help kill off Nazism and Fascism and there is the implication that Negroes should be prepared to go to war to stop the march of the Italian and German dictators. Dr. Pickens very truthfully, we think, predicts what horrors will be visited upon the natives of Africa in the event Hitler succeeds in taking over African colonies from England and France, the nations now exploiting these unfortunate people.

Nevertheless, it is our contention that now, as never before, it is the duty of Negroes and Jews in the United States to become more concerned about preserving America for Americans than about trying to get into the probable war that is to come among European nations over who among them shall run Europe and exploit the natives of Africa. The hatred that Negroes have for Mussolini and that which Jews justifiably have for Hitler should not be allowed to drag the United States into another European war, with the fearful possibility that at its end, this country would lose its form of government, with all of the hopes we have of seeing it become the greatest democracy of the world.

It is plain that Communists want this country to get tangled up in another European war. They too, know that such a war would likely destroy the American form of government. They have "planned it that way" and are working their plan. Getting Negroes to become bitter toward two of the Old World dictators is part of the plan. Formerly the bitter foes of war and Fascism, Communists are now ready to plunge this country into war to end Fascism.

But, regardless of their pretense to the contrary, Communists do not want democracy to be enthroned on the ruins of Fascism. They want Communism to succeed as the form of government here and throughout the world.

Communism, with its hatred for religion and morality and its suppression of minorities, together with the liquidation of all of the "inalienable rights" such as are expressed in our Declaration of Independence and incorporated in the Constitution of the United States, would be as great a menace to the welfare of American Negroes as Fascism.

We view any choice between Fascism and Communism as did the good deacon who heard the pastor declaim that one of the two roads from this world to the next led to Eternal Damnation and the other one to Perdition. "In that case," said the deacon, "I'm gonna take to the woods."

We reject both Fascism and Communism. We count the milestones of progress we have made toward democracy in these United States and contend that for the preservation of the American form of government we should be prepared continually to give our full and undivided devotion.

The good old days were when industrial firms hit the front pages because of large dividends rather than because of paying heavy taxes.

Mobile, Ala. Press
11-7-39

Colored Unit Wages Fight on Communism

Rev. Joseph B. Bonner and Rev. R. J. Hayles, local colored workers for a nation-wide education group asking colored people to combat Communism, to recognize the South as the natural home of colored people, and to know that the white man is their friend, are celebrating this month the fifth anniversary of their work in Mobile County.

Bonner reported that numerous addresses to local colored groups had been held during the five-year period, in which audiences were told that "their progress in 265 years' time from a heathen race was because of the friendship of the southern white man."

Bonner said the movement, Modern Education and Religious Bureau, had been aimed principally at efforts of Communists to arouse the colored populace against white men of America, who are the principal benefactors of the colored race.